



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

# THE AMERICAN JOURNAL OF PSYCHOLOGY

Founded by G. STANLEY HALL in 1887.

---

VOL. XVI.

JANUARY, 1905.

No. I.

---

## THE PSYCHOLOGY OF DREAMS.

---

By JAMES RALPH JEWELL.

---

This study of the Psychology of Dreams is based upon the returns to a questionnaire<sup>1</sup> sent out, principally to Normal Schools, which accounts for the large proportion of females.<sup>2</sup> More than 2,000 dreams from some 800 people have been used; moreover, a number of friends of the writer have kept dream

---

### <sup>1</sup> DREAMS.

State sex and age, and write on one side of paper only.

I. Ask children of each or any few grades to write a composition on the most remarkable dream or dreams they ever had, to tell all about it, when it occurred and what effect it had, always stating sex, present age, and how long ago the dream occurred.

II. Will the teacher or adult do the same thing and add any note concerning the frequency of their dreams? (1.) When dreaming is best and worst; what is done to favor or prevent dreaming, and why. (2.) Whether any have come true. (3.) The effect on their mood and feelings next day. (4.) Are there repeated dreams? (5.) Does season, day of week, the month, or age have any effect? (6.) Is there an age of dreams; if so, what? (7.) Give experiences of nightmare, flying, floating, hovering, or smothering. (8.) If you talk in your sleep or have observed others, describe it, and what is it about and what is said? The same of walking or any motor activity. (9.) Detail cases where dreams were connected with preceding events. (10.) Have they influenced your life and how? (11.) Cases where a child has confused dream life with real life. (12.) Do dreams tend to repeat the under-currents of emotional life rather than daily experience? Do you know cases where cheerful people have painful dreams or *vice versa*? (13.) Can you discriminate between psychological and physical causes? (14.) Give temperament and physical condition.

<sup>2</sup>The topic for this study was suggested to the writer by President G. Stanley Hall, to whom is made glad and full acknowledgment for constant advice and inspiration. Dr. Theodate L. Smith has also ren-

diaries and given them to him. So far as can be learned, no study of dreams from such a mass of data has ever been made before, and for this reason the literature on the subject was made a minor matter, in an effort to arrive at whatever conclusions seemed justifiable without the possible bias of previous theories.

A mere study of the papers as answers to the questions asked did not yield nearly so good results as did a careful examination and comparison of the dreams given. The topics of preventing certain dreams, equation of age and locality of the dreamer, dreams of things which have caused deep emotions, the causes of dreams, burglar dreams, anticipatory dreams, dreams of death, judgment during sleep, emotion in dreams, dreams confused with real life, the influence of dreams, and hypnagogic states were those on which there was most abundant material. As to when one's dreaming is best or worst, it has not been possible to separate mental from physical causes; for both are usually combined in the same answer. Comparatively few try to favor or prevent dreaming. Some have tried to dream of certain things by thinking of them just before and while going to sleep, but very few say definitely that they succeed in so doing<sup>1</sup>. A few do not eat rich food late in the evening because they think it causes bad dreams, others do eat something rich just before retiring to prevent bad dreams. Before giving her pupils this questionnaire, one teacher asked them to look intently at a bright object, red preferably, for some minutes before retiring, to see if it would influence their dreams, but the results were almost wholly negative. Of course it cannot be inferred that it is impossible to cause certain dreams, but since suggestion seems of no avail it is manifestly improbable. Even in hypnosis, the state of mind most like dreaming, only the beginning of any certain mental content can be brought about by suggestion,—once induced, association takes its natural course, and repeated suggestions are necessary to direct it along desired lines.

Nelson<sup>2</sup> has advocated the theory that any certain dreams could be prevented by going over in consciousness each dreaded

---

dered invaluable assistance, not only in the gathering of material, but also by way of many suggestions, for which the writer is very grateful. Thanks are also due to a number of teachers who collected answers to the questionnaire sent out at the beginning of this study, among them Miss Lillie A. Williams, Dr. Margaret Smith, Miss Harriett Marsh, Miss Carolyn M. Robbins, Dr. W. G. Chambers, Dr. Norman Triplett, Dr. J. H. Leuba, Dr. Oscar Chrisman, Dr. G. E. Partridge, Dr. Frederick Tracy, Dr. E. F. Buchner, Prof. D. D. Hugh, Miss Grace Emilie Taft, and Miss Margaret Pritchard.

<sup>1</sup> *Vide Stevenson, R. L.: Across the Plains, Chap. on "Dreams."*

<sup>2</sup> *Am. Jour. of Psy., Vol. I, pp. 376-377.*

dream just before falling to sleep, and saying to one's self: "There, *that* dream is accounted for, now I sha' n't dream it." Such a course would probably be successful in almost any case, but it would be so because of the power of negative suggestion. Any other method would probably be just as efficient if one believed it to be so. Three examples like Nelson's have been found in this material. Following in logical order comes a mere shutting out of the mind of whatever there is reason to fear will be the subject matter of the dreams, without any definite attempt to replace it with other thoughts. No one reports having tried this with failure.

F., 20.<sup>1</sup> There have been times in my life, after bad news or hearing of some terrible accident, when I have prevented myself from dreaming of them by "thinking of nothing,"—by making my mind as empty as possible and not thinking of what I feared.

M., 18. I can usually prevent dreaming of things either by thinking of something else or of "nothing."

F., 20. Many times I have banished unpleasant thoughts from my mind in order not to dream of them and have succeeded almost every time. At one time in my school life, when very unhappy, if I could entirely banish the thoughts I feared dreaming of, I *never* dreamed of them; if not, I would spend a horrible night. (Her teacher writes "Two sisters and brother died of same disease, father a suicide, she and mother frail physically. She has a fine mind, an artist, linguist, intellectual grasp unusual.")

Others turn their thoughts resolutely away from the dreaded subject, and fix the attention upon a totally different topic while dropping to sleep.

F., 20. I can usually prevent myself from dreaming of anything I do not wish by thinking of something very different, especially by reading something interesting and thinking about that.

M., 25. I have prevented myself from dreaming unpleasant things by thinking of something entirely unrelated to them.

Others have specific methods by which they prevent certain dreams which are as efficacious for them as was Nelson's for him.

M., 29. I often prevent unpleasant dreams by thinking of pleasant things, especially by religious melody and religious devotion.

F., 18. I have been able to keep from dreaming certain horrid dreams by counting, or by saying the letters of the alphabet.

M., 18. I have prevented the dreaming of certain dreams of an unpleasant nature by saying certain things when I went to sleep.

It seems to be true that just in proportion as the suggestion is complete, in the same way will the absence of the feared dreams be certain.

F., 21. When I began to try to prevent dreams by not thinking of the disagreeable subjects, I failed, but I found that was because I was really paying *more* attention to them. Now I think of something else, and keep from dreaming certain things.

---

<sup>1</sup> F., 20, female, 20 years old; M., 18, male, 18 years old.

M., 27. Some years ago I tried hard to keep myself from dreaming of a couple of disagreeable things, and failed; the harder I tried the more I thought of them. Now I have dismissed them entirely from my mind, by thinking of other definite things, so do not dream of them.

As to the effect of dream, the next day, about half say they are never affected in any way, while very few are noticeably affected by pleasant dreams, practically all those ever affected saying that they are depressed the day following any bad or disagreeable dream. Young children are especially influenced by dreams which produce morbid fears.<sup>1</sup> Slightly over half say they have repeated dreams,<sup>2</sup> a considerable number of them being nightmares, and about as many of flying in some particular place, usually down the front staircase. So far as can be inferred from the returns to this questionnaire neither the season, day of the week, nor the month have any marked effect on dreams. Neither has the age, except that the character of the dreams changes as the physical and mental characteristics of the person change. In childhood, the dreams are more about animals and places; after adolescence, of persons and events. It has been impossible to draw any hard and fast lines as to a specific age of dreams, but these returns have shown beyond doubt that such a time exists for most individuals about the age of puberty and dawning adolescence.

As to frequency: nightmare, falling, floating, smothering, flying and hovering come in the order given. During childhood nightmare almost always takes the form of an animal or monstrosity chasing the dreamer, and there is always the inability to scream or move. Among adolescents the pursuing object is usually some dreaded person, unless a morbid fear of some particular animal exists, as in the cases of two young women, who are always chased by a cat or a horse, respectively. Several observers have been taught by suggestion to rid themselves of their nightmare, others have taught themselves to recognize nightmare as being only a dream, and so dispel the hallucination.<sup>3</sup> The opinions of Hammond and Manacéine that nightmare is a physical rather than a nervous matter, seem to be confirmed by this study.

In dreams of floating, a peculiarity is brought out which the writer has not seen mentioned elsewhere, *viz.*, that in over half the cases there is a definite location for the dream experience,<sup>4</sup> usually some particular staircase in the home. Many are aware of the experience being a dream, and say they consciously re-

<sup>1</sup> Mosso: Fear, pp. 232-235.

<sup>2</sup> Hessler: Psy. Rev., Vol. VIII, pp. 606-609.

<sup>3</sup> *Vide De Sanctis and Neyroz:* Psy. Rev., Vol. IX, p. 274.

<sup>4</sup> *Vide Manacéine:* Sleep; Its Physiology, Pathology, Hygiene and Psychology, pp. 298-301.

peat it time after time for the pleasurable sensation it produces. Delboeuf<sup>1</sup> tells of trying while yet asleep to determine the course of his dreams, but with failure; however he does not say that it is impossible.

Child<sup>2</sup> found that among 200 college students of both sexes, between the ages of twenty and thirty, 41% of the men and 37% of the women talked in their sleep. Over 90% of those answering this questionnaire have either walked or talked in their sleep, or have observed others doing so; and 15%, all of them young women, frequently laugh or cry in their sleep. Six sing in their sleep, two have played the piano and sung at the same time.

#### DREAMS DIFFER WITH AGE AND LOCALITY.

In tabulating the answers to the questions asked in the syllabus, it became evident that there were certain divisions into which the dreams naturally fell, with respect to age and locality, and perhaps nationality as well. As to age, the great dividing line is that of puberty<sup>3</sup> and the coming on of adolescence, as Mosso<sup>4</sup> has pointed out. Before this time, during the night one lives over again, in a self-constructed drama, what he has heard, read, and seen during the day, and the resulting vivid scenes in which he takes part are as real to him for the time as are the events of his actual waking life. A little Worcester girl takes great delight in learning Riley's "Little Orphant Annie," and that night wakes up screaming just as "the Gobble-uns are gittin' her." A Kansas boy hears his father telling stories of the early border warfare with the Indians, and that night he fights a whole tribe of redskins to save his mother and sister. In a word, dreams differ with mental content. Boston boys in the fourth grade, between the ages of eight and ten, dream:

I dreamed I was a fish. I saw my brother run over on a railroad. I saw a house on fire and the firemen playing the hose. I saw a man on a brown and white horse. I fell from a bridge into the water and woke up.

As the boy gets older, his desires for money and property creep into his dreams, and he begins to make himself a hero in his vivid dramas. Sixth grade boys in the same school, between the ages of twelve and fourteen, dream:

I owned a store, and carriages and horses. I was fighting with a

<sup>1</sup> Le Sommeil et les Rêves, p. 23.

<sup>2</sup> "Statistics of Unconscious Cerebration," *Am. Jour. of Psy.*, Nov., 1892.

<sup>3</sup> G. Stanley Hall: "Psychology of Adolescence," Vol. I, p. 262 *et seq.*

<sup>4</sup> *Op. cit.*, pp. 232-235.

cop. I saw a man drowning, saved him and he gave me \$1,000, came home, told my mother and she gave me another dollar. The streets of Boston were covered with gold, silver and copper, I got a million dollars and a half and spent it. I saved a little child in the big Chicago theatre fire.

Papers from Minnesota children of about this age are of "hunting ducks or rabbits, fighting Indians, being chased by, or chasing, snakes, rowing on the lake, being in the pineries, etc."

In the lake district of Minnesota comparatively little dreaming is done by those just entering adolescence. Over one-third of the children of this age—just when other children dream most—do not remember ever having dreamed. Two-thirds of those who do not dream are clearly of Scandinavian or German parentage. In answer to a later question, about a fourth were positive that they had never experienced any great joy, grief, or other deep emotion, and over a third said they had never dreamed of an event causing a deep emotion. The simple country life certainly obtains here, and what little data there is suggests strongly that the more stolid, phlegmatic races tend to less dreaming (remembered dreaming) than do the more active, nervous ones.

#### DREAMS OF THINGS CAUSING DEEP EMOTIONS.

Among the questions suggesting themselves to the writer was whether or not children and adolescents dream of the causes of their deepest emotions within the same length of time after the occurrence of the events causing them. Three Normal Schools kindly supplied the reactions of their pupils to this question, one of them a Western school with a preparatory department, so that the greater part of the answers in this case were from students just entering adolescence.

It has been stated before<sup>1</sup> that the events causing our deepest emotions were not dreamed of for some time, *e. g.*, in bereavement one seldom dreams of the dead.<sup>2</sup> But the entire mass of these returns shows that children dream of such things almost, if not quite, at once, and that this persists until adolescence and sometimes later. After adolescence, as a rule, "there is a surprising fewness of the cases in which the dream is associated with what is of paramount significance in one's waking experience," as Miss Calkins states. None of those answering this question dream sooner of such a thing than before adolescence, and over two-thirds say the interval has been greatly lengthened since childhood. Only six say they dream of their

<sup>1</sup> Havelock Ellis: "The Stuff that Dreams are Made of," Pop. Sci. Mo., Vol. LIV, p. 727.

<sup>2</sup> Miss Calkins: *Am. Jour. of Psy.*, Vol. V, pp. 333-334.

great emotions directly after, or soon after, their occurrence. Almost all the answers from the preparatory department of a Normal School tend to show that during childhood great grief or joy is immediately reflected in dreams. Although too general a proposition to admit of exact proof, this study has suggested to the writer that perhaps, after adolescence, the more importance an event assumes to the individual, the longer it will be before it appears in dream life.

### CAUSES OF DREAMS.

A large proportion of the dreams received had with them an explanation of the causes, known or probable, and this without such explanation being asked. This was true to so great an extent that it has been possible to trace to their sources a few of almost every class of dreams. Miss Calkins<sup>1</sup> has called those dreams resulting from physical stimuli Presentative, those coming from memory association Representative; which nomenclature is, I think, better than that of Spitta,<sup>2</sup> Beaunis,<sup>3</sup> or Sully.<sup>4</sup> Of course dreams combine presentative elements with representative in ever varying proportions, but all elements may be found in one class or the other, if one neglect the always-unexplained remnant of dreams called premonitory or anticipatory, in which certain elements must be left still undecided.

Of causes distinctly physical there are two convenient subdivisions, (1) external stimuli coming from the end organs of sense, and (2) organic and muscular sensations. Many dreams are suddenly altered in their course by an external stimulus coming in; if it be strong enough it will cause a distinct dream of its own, as shown by Maury's experiments,<sup>5</sup> now classic in this line, and by the later ones of Sanctis.<sup>6</sup> Numerous instances have been found in the present study, but this fact is so well recognized that only two will be given.

F., 20. Last fall during the campaign I was having a hard time classifying insects. On going to sleep one night after working hard on this a procession passed our home, hurrahing for its candidate. I dreamed the men had discovered a new way to classify insects, and were celebrating their discovery with a procession.

F., 38. One hot summer night I heard a mounted policeman clatter past the house, and dreamed it was a band of cowboys after a horse

<sup>1</sup>*Op. cit.*, Vol. V.

<sup>2</sup>Die Schlaf- und Traumzustände der menschlichen Seele, pp. 177-178.

<sup>3</sup>"Contribution a la Psychologie du Rêve," *Am. Jour. of Psy.*, Vol. XIV, No. 3, p. 22.

<sup>4</sup>"Laws of Dream Fancy;" *Cornhill Magazine*, Vol. I, p. 540.

<sup>5</sup>Le Sommeil et les Rêves, pp. 426, Paris, 1862.

<sup>6</sup>*Op. cit.*, pp. 280-281.

thief. In my sleep I rushed to the window, leaned out and shouted "Catch him, catch him!" when my sister reached me and woke me.

Dreams caused by organic and muscular sensations are numerous; nightmare and many of the levitation dreams should probably be classed here. The returns show that children are most apt to have nightmare when they are over-tired; sometimes it is known to be due to a cramped position, which interferes with the circulation or respiration. Certain observers peculiarly liable to dreams of falling or flying ascribe them distinctly to faulty circulation, and say their physicians have given them medicine to regulate the heart's action which always relieves them and prevents such dreams. Sir William Gowers<sup>1</sup> believes that a spontaneous contraction of the stapedius muscle during sleep brings about the sensation of falling; Havelock Ellis<sup>2</sup> thinks that "any slight thoracic disturbance, even in a healthy person, arising from the lungs, heart, or stomach, may determine such a dream," adding that the rising and falling, as one seems to travel by great leaps, is "simply the objectification of one's own respiratory muscles under this slight physical oppression." President G. Stanley Hall<sup>3</sup> looks on this kind of a dream as atavistic, pointing back to the time when our ancestors used their air-bladders to float and sink at will. Dr. C. E. Seashore has applied to these dreams Ladd's view<sup>4</sup> of the "floating flakes" in the vitreous humor of the eye becoming visible by some means during sleep and suggests that the optic nerve carries to the brain a message that everything is moving up—or down, according as it is apperceived at the time; hence, since one's judgment tells him this cannot be true, he decides he must be falling or floating, as the case may be. All agree, however, that a secondary cause is the numbness of the surface on which the sleeping person is lying, Ellis adds lack of pressure on the soles of the feet and the disturbance of internal equilibrium which always accompanies falling; consequently, since there is no feeling of resting on anything, the body must be in mid-air.

Several returns suggest that dreams of falling and flying may differ from each other only in apperception. A number of observers say they often have delightful dreams of flying until they suddenly realize that they cannot fly, and fear they are falling or will fall, when they immediately fall with the exceedingly unpleasant sensation which always accompanies such a dream. If it be true that these dreams differ only in apperception it is not strange, for we are educated from the beginning

<sup>1</sup> Brit. Med. Jour., Nov. 14, 1896.

<sup>2</sup> *Op. cit.*, pp. 728-730.

<sup>3</sup> Am. Jour. of Psy., Vol. VIII, pp. 158-159.

<sup>4</sup> "The Psychology of Visual Dreams;" Mind, 1892.

of life to fear falling. Enough of the dreams of smothering are explained by the physical condition at the time to suggest that the origin of such dreams is usually the inability to get sufficient air to breathe. The fact that in dreams of smothering there is always a frantic effort to relieve the situation, without effect until one wakes,<sup>1</sup> suggests an analogy with nightmare, which is characterized by inability to move or speak.

F., 37. The only time I ever had the nightmare I was 17 or 18. I dreamed I was hanging over a washboard with my head lower than my feet and could not move. When I awoke I found my circulation had been interfered with.

M., 26. I never had nightmare except after hunting all day with my older brother. I never was so fatigued as then, and our physician said my dreams were due to tired muscles and faulty circulation, for my heart was not strong.

F., 20. When 10 years old I often had nightmare, and when I awoke I was always in a cramped position or the covers of the bed were tightly wrapped around me.

M., 42. As a boy I often had nightmare, and when I awoke was always kind of numb on the side I was lying on. I was always falling.

F., 23. I often dream of flying, but it always ends in falling because I get scared.

M., 24. My floating always ends in falling, I always float towards a great precipice, over which I eventually fall.

F., 29. I often dream I am smothering, but always wake up to find the bed clothes wrapped around my head.

F., 23. Not long ago I went to sleep in the afternoon, wearing a high collar, and dreamed I was smothering. I tried to call sister, but could n't.

Strictly pathological dreams belong in the class having physical causes, of these there are but two examples.

F., 19. A couple of months ago I dreamed I was kneeling in a church when a spirit came and cut away the flesh from a certain part of my back. A few days later some eruptions broke out there.

F., 18. A few days before coming down with typhoid I dreamed a stranger threw oil on me and set fire to it. I felt myself burning and woke.

Two psychic causes of dreams are evident; *viz.*, (1) memory and association, and (2) suggestion. Strictly speaking, all dreams coming into the mind during sleep must come from the memory, but a distinct division may be seen between the representative elements of the dream, brought by the associative processes from whatever compartment of the memory it may be,<sup>2</sup> and those suggested by very recent experience. As has been shown, events of the greatest importance do not usually play a part in the dramas of dream life for some time after their occurrence; and careful observation for some weeks of all the dreams of the writer and friends who kindly assisted him have

<sup>1</sup> F. H. Bradley: *Mind*. N. S., Vol. III, pp. 373-377.

<sup>2</sup> *Vide* Andrews: *Am. Jour. of Psy.*, Vol. XII, p. 132, and Robinson, No. Am. Rev., Vol. CLVII, pp. 687-697.

tended to prove that a large proportion of dreams are caused by the *very slight* suggestions of the preceding day.<sup>1</sup> Of course no sooner is a dream of this kind begun than association steps in and furnishes material from the more remote stores of memory for a further extension of the dream. Dreams are apt to be incoherent because of the incongruous associations (Spitta says these are due to the "absolute disappearance of consciousness of self during dreams"), such as those given below. In most of the dreams of this class the events are changed somewhat and the Ego made to take the prominent part.

M., 18. My dreams have always been the result of my lightest thoughts, and if my memory does not fail me I can trace each dream to its source.

F., 19. Often some obscure thought of the day that I had thought gone forever will repeat itself in the night.

F., 19. For two nights after a basket ball game I played in I went through a complete game in my sleep, and worked very hard to win. Each morning I awoke very fatigued.

M., 26. Near the end of the football season I dreamed of playing through a hard game.

F., 18. Five years ago I dreamed Lady Jane Grey and I were to be executed by my father.

F., 18. Two years ago, after reading "The Forty Thieves," I dreamed my brother and sister were cut in pieces and hung in just such a cave.

F., 14. A few nights ago I was at the theatre, after going to sleep I dreamed everything that happened to the heroine happened to me.

#### BURGLAR DREAMS.

That dreams proceed almost entirely from suggestion, open in childhood and more subtle after adolescence, is shown by the burglar dreams, or dreams of a man breaking into the house for any purpose.

About a tenth of the first 375 papers received fell into this class, but those which did, were almost exclusively from large cities or towns, very few indeed from Minnesota, and only three from Kansas. In each of these latter the cause was given—either burglars had been at work in the vicinity or stories about them had been heard lately. These same two reasons were so often definitely given that it is probable all were caused by the same thing.

The entire mass of returns was carefully examined with regard to (1) sex differences in these burglar dreams, and (2) the age of such dreams; the latter with good success in so far as the small number of dreams may be used, the former merely hinting at a suggestion. Four-fifths of these dreams happened before the eleventh year, one-fifth afterward. This proportion seems large enough to draw some conclusions from as to the

---

<sup>1</sup>Locke: Essay Concerning Human Understanding. Bk. II, Sec. 17.

usual age of such dreams. As to sex, four-fifths of those sending in returns were females, one-fifth males; but of the dreams in question the males report almost a third,—considerably more than their share. Whether or not sex has much to do with such dreams is a question, and is rather doubtful; although, theoretically, judging from the prominence of fears in dreams, it seems that a woman's greatest dread, if such this be, should be reflected in her dreams. Yet four-fifths of the dreaming by females of men hidden in, or breaking into, their rooms are given as occurring before puberty.

At least, we may conclude that such dreams are more common before adolescence. The wonder is that there are not more of them now-a-days, when burglaries are a not uncommon topic of conversation and newspaper comment. The placing of negroes in some of these dreams is analogous to the general tenor of the dream,—not that there is any inherent dread of the negro as such, but because of things heard and read about him. No other division of this paper brings out a moral with more force than this one. One-fifth of these burglar dreams come as early as the sixth year, as many as all after the tenth. All produce a morbid fear, more or less lasting. If care were used as to what these little tots heard this should be different.

#### PREMONITORY OR ANTICIPATORY DREAMS.

Out of about 500 papers on dreams, all that might be called of a premonitory nature were taken, most of them in answer to the question whether or not any dreams had come true. Only dreams of the observers themselves were considered. Of these, five were thought to be premonitions, the occurrence of the dreamed-of event being watched for, but they never materialized.

F., 18. I dreamed I saw my teacher's grade book and had failed in this semester's work. I was afraid it would prove to be true, but I passed well.

M., 20. I dreamed my chum went through a hole in the ice and drowned before we could save him. It left such a feeling I took it as a premonition, but he was at a party that night and all right, as he afterwards told me.

F., 23. I dreamed three times that my sister came home from Colorado, but she failed to come.

M., 29. I dreamed my father was dying, saw all the details of his death and funeral. Not long after I dreamed it again in all particulars. I was greatly worried for fear it would come true, but it has not.

F., 24. A year ago I dreamed twice in the same night that my brother was dead. It has bothered me ever since, but has not come true.

Some of these dreams readily class themselves together as of a nature such that the premonitory element may, or, in many

cases, must have been known to the individual before the dream. These vary from those in which something is expected to occur soon, to finding something, the location of which was discovered in a dream. There is nothing remarkable in one's dreaming she had failed in a test, or even in dreaming the general mark on the paper—it does not require any considerable amount of acumen to determine just about how one has done in a test. Nor is it more strange for two certain friends to marry after one has dreamed they would. Such a dream would be likely to be suggested by the probability of the event taking place. There is no doubt, moreover, that during our dreams there are subtle associations made which are below the threshold of consciousness.<sup>1</sup> When one has misplaced anything, he may not be able to tell where it is, but the missing association is made during sleep, which explains quite a number of dreams usually called premonitory. It is but a short step from this to dreams of finding something one has lost rather than mislaid. Somewhere down in the realm of subconscious activity is a recognition of the losing of the article, which is not sufficiently vivid to reach the higher levels of conscious memory.

F., 21. I have dreamed two people were to be married and soon they would be.

F., 18. Last night I dreamed I received a "G" on an examination paper and to-day I got a paper with a "G" on it.

F., 17. About four years ago I could not find a bottle of glue, though I often looked for it. One night I dreamed I saw it in a cupboard under a dish, and in the morning I found it there.

F., 16. A year ago I dreamed of finding a pocketbook I had lost the day before, at a certain place in the street. The next day I looked there and found it.

There are other dreams, the fulfillment of which was probably due to the subjective state arising from the dream, and the consequent effort to match some real experience with the one of the dream. Some of these are very simple, as F., 18, dreamed she broke the crystal of her watch, and a week later she did. If there is anything strange about this, it is that some other dream has not come true as well as this one. The other extreme is found in a dream of the literary editor of a large daily paper, who, after receiving transportation over the L. S. R. R. for a trip West, dreamed he was put on the wrong train at Cleveland on his return trip, whereupon he became involved in a quarrel with the offending brakeman and gave him a thrashing. A month and a half later, while returning from his western trip, he was to reach Cleveland at 3 P. M., and at exactly

<sup>1</sup> F. W. H. Myers: *Human Personality and Its Survival after Bodily Death*. Vol. I, pp. 131-132. Havelock Ellis: *op. cit.*, p. 726. J. Delboeuf: *op. cit.*, pp. 103 *et seq.*

the same minute a train left for Buffalo which he wanted to take.

We reached Cleveland exactly on the minute, and I asked the brakeman as I got off my train which train I took for Buffalo over the L. S. He pointed up the tracks and said "two cars ahead." Of the brakeman of this train I asked "Is this the Buffalo train?" and he said it was. Upon taking a seat in the smoker I noticed another train on an adjoining track, just pulling out. Upon inquiry I found it was the L. S. Buffalo express, section one, that I was on section two, and that we would leave Cleveland and arrive in Buffalo ten minutes later than the first section. To put the case mildly, I was angry, and had I been physically capable of the deed, I would have given the brakeman who told me a lie, by implication, a good thrashing. As a matter of fact, it was a matter of no consequence which train I embarked on at Cleveland, for the one I was on ran practically solid from Indianapolis and Cincinnati to New York. But that did not absolve the brakeman from the duty of telling me that there was an earlier train on the next track. My wrath increased as the train lost time, and when it sunned itself on the siding at Bellefontaine for fifteen minutes I was in a state of white heat—there was nothing but the thrashing of the brakeman to make my dream of six weeks before complete."

Than this, perhaps, no better illustration could be found of a series of events receiving a particular interpretation from a subjective state brought about by a dream—an effort to fit the dream into real life. In the first place, it is impossible to make connections with a train leaving at a certain minute if the train one arrives on does not reach the station until that very minute. Consequently, when the observer asked the brakeman of the train on which he arrived at Cleveland which train he should take, he was pointed to Section 2 of the Buffalo train, the only one he could take if Section 1 left on time. When he asked the brakeman of Section 2 "Is this the Buffalo train?" he was told the truth by the brakeman, and not a "lie by implication," for the brakeman must have known the first section was then leaving. As a matter of fact, if Section 1 had left just on the minute, as it was supposed to, the observer would have had nothing whatever to complain of, his whole experience was nothing more nor less than an interpretation of the events in terms of his dream. He got to Cleveland on time, got on the right train, was not lied to by either brakeman; in short, no condition of his dream was fulfilled, but from his subjective state he fulfilled it in every particular aspect except that he did not thrash the brakeman. The other dreams of this class do not seem nearly so wonderful on their face, all being on a par with the following two.

F., 17. About seven years ago I dreamed I broke my arm, three days afterwards I sprained it twice.

F., 19. I once dreamed I had a quarrel with one of my friends, and three days later we did quarrel, and she said a number of things I dreamed she said.

A portion of these anticipatory dreams are of sickness or death. These have been arranged in two classes, the first including dreams probably suggested by the critical condition of the one dreamed about, the other those in which such a condition seems absent. Typical examples are given, and there is nothing very remarkable in the dreams of the first class, unless it be that, in the first case quoted, the baby of the observer died about the same time as the dream, which may have been a mere coincidence.

M., 44. When 36 years old, my baby was very sick and I was teaching 16 miles from home. I was home over Sunday, left at 10 P. M., to drive to my school. When about half way there I fell asleep in my buggy, dreamed I saw my baby reach his hands to me, and cry his baby name for me, wanting me to take him. I awoke with a start, and turned my horse back towards home, but thinking it was only a dream I soon turned back again and went to my school. In the morning I got a telegram saying the baby was dead; afterwards I learned he died just about the time of the dream. If I ever have a dream of this nature again I shall follow its promptings.

F., 18. My brother was very ill and papa was up all night with him. The next afternoon he lay down to sleep and dreamed he saw my brother in heaven, between my grandmothers, who were dead. The next afternoon my brother died.

After all other rational explanations of these dreams have been exhausted, the law of chance—that once in a while the events of a dream will afterward happen—is present to counterbalance telepathy, or whatever other basis for a premonition one may choose.

As Greenwood says:<sup>1</sup> "None of these tales bear the strain of proof that science must needs apply to them. The evidence is single; corroboration is wanting, fortuity may come in, coincidence is probable; as are also the unconscious suppressions, exaggerations and importations of an excited fancy." It will not be denied that every one neglects and so forgets the dreams that do not come true, even if, for a time, he expects them to do so, and remembers what few do match events of real life afterwards. At most, but eight dreams of sickness or death fall into this class, perhaps less if the data concerning them were more complete. The following are fair examples :

F., 24. I once dreamed my brother, who was away at college, was sick. In a day or so we received a letter saying he was quite sick.

F., 18. A short time ago I dreamed a friend of mine died, and a week later received a notice of her funeral.

F., 19. When 10 years old I was staying with an uncle and aunt, taking care of their baby, and one night I dreamed the baby was dead. About a week later it took sick suddenly and soon died.

There remains now a class of miscellaneous anticipatory dreams. With one or two exceptions, such as the following :

---

<sup>1</sup>Imagination in Dreams, p. 117.

F., 18. A short time ago I dreamed I was tutoring a class, and the next day was sent for to tutor a class in Algebra.

It is probable that this lady had been expecting to tutor some class. Most of these dreams must be explained, if at all, by the law of chance or by telepathy.<sup>1</sup> The following case is believed by the observer to be due to telepathy, and is the clearest of its kind in those collected here.

F., 26. My father and Mr. Childs, editor of the *Philadelphia Ledger*, were the fastest of friends. One morning at breakfast father said he had awakened at night with a very distressed feeling. He struck a match and saw it was two o'clock. Later in the morning we learned that Mr. Childs had died at that hour. My father is not superstitious in any way, but he believes there was such a bond of sympathy between himself and Mr. Childs that one could not be materially affected without the other knowing about it.

Two of these miscellaneous dreams are described as being pure premonitions, though the second does not state whether or not some one is certain to die whenever the observer dreams of a wedding, and so is rendered valueless. It is the only dream included under this rubric which was not dreamed by the author of the paper received, and is given only because of its uniqueness.

F., 18. Whenever I dream of a certain kind of insect there is always a following sickness in the family. If there are a great many of them the sickness is worse.

F., 18. I know a man who always dreams of a wedding before any one in his family dies. He has done so in the case of his wife and son.

A few dreams remain unexplained. Some of them may be due to the chance matching of a dream with events of real life, others perhaps to some deeper reason, as yet unknown. However this may be, an unexplained residue of some fifteen dreams out of all the thousands of dreams of over eight hundred people, is a very small percentage indeed.

F., 19. One night I dreamed of my sister's coming home from out West, and how surprised we all were. The next night she came.

F., 14. Over a year ago I dreamed of going on a journey (it had not yet been thought of) and it came true just as dreamed.

F., 19. Since Thanksgiving I dreamed I was called on for a certain part of the Psychology lesson, and the next morning I was.

Quite comparable to these anticipatory dreams are those in which one becomes familiar with a place through dreaming of it, though certain he has never really seen it. An intelligent Worcester lady of some thirty-five years, has dreamed often of being in some large hotel,—where, she has no idea. In different dreams in the past several years she has been through most parts of the hotel, sometimes through parts she has dreamed of before and which she recognizes, sometimes through sections as yet unexplored.

---

<sup>1</sup> Myers: *op. cit.*, Vol. I, Chap. 4; Vol. II, Chap. 9.

F., 19. I have often dreamed of a certain landscape, have explored it quite thoroughly until I know every inch of it well, but I have never seen such a place.

F., 42. Every two or three years I dream of a peculiar house and grounds with which I am perfectly familiar. The estate seems to be in China. I never meet any one, the house is lonely and silent, and I am always depressed for a day or two after the dream.

At first blush these dreams seem very strange when coming from intelligent, observing people. But one other such dream is accompanied by an explanation that suggests a similar one for analogous dreams.

F., 40. I used to dream over and over of certain rooms, furnished in a very peculiar way, the dreams being so vivid that I could tell just how the rooms were situated and furnished. Especially plain was a wooden box covered with very peculiar upholstery. My parents were positive I had never seen such a place, as was I, but after some time an aunt was told of it, who remembered just such a suite of rooms in a hotel in Paris, which had been visited when I was a little girl of perhaps four years of age.

In this case, there were subliminal memory associations which still held vivid pictures of scenes so far forgotten that they could not be called up at will.<sup>1</sup> Had not an aunt happened to remember the place dreamed of, there would have been another case of isolated recollections, the associations of which were lost.

#### DREAMS OF DEATH.

About the same number of dreams of death are found in the returns as those of a premonitory character, and they come from all classes of observers and from every locality. Those of a distinctly premonitory nature having been already considered will not be again touched upon. The remaining dreams under this rubric have divided themselves into several classes, *viz.*, (1) Dreams of the end of the world, different from the others in cause as well as content; (2) Dreams of one's own death; (3) Dreams of persons really alive as being dead; and (4) Dreams of the dead coming back to life,<sup>2</sup> or of those persons dreamed to be dead showing some activity of life.

Dreams of the end of the world seem to come from quite direct suggestion. Struck by the large number of these dreams from one State, further inquiries were made as to anything which might have suggested the dreams, and it was learned that most of them followed the hearing, during revival meetings, of sermons on the end of the world and the judgment day. Although one young woman states that she has been trying ever since to live such a life that there would be no doubt of

---

<sup>1</sup> *Vide* p. 12.

<sup>2</sup> Havelock Ellis: *Psy. Rev.*, Vol. II, p. 458 *et seq.*

her being saved in case the world should suddenly end, by far the greater number were made so nervous and depressed by these dreams, that the benefit of lurid revival sermons appealing to the emotions of young adolescents is made more than doubtful.

F., 26. Two weeks ago I dreamed of falling, the Lord appeared, and I realized that it was the end of the world and that I was being hurled to destruction. My dream has depressed me a good deal.

F., 18. Four years ago I dreamed of the end of the world, the sky split in half and I was slowly ascending when I awoke. For a long time I was badly frightened every time I thought of it, and I used almost to think it would come true.

F., 26. Two years ago I dreamed the end of the world had come and that fire had consumed everything in the world but me. For some days I worried for fear it would come true.

Of the dreams of one's own death only three get beyond the funeral and burial services; a hereafter usually plays no part. The fact that in most of these dreams there is a fruitless effort to stir, to make some sound or give other indication of life, suggests that instead of being caused by suggestion these dreams are analogous to nightmare, in which all effort to move or speak is useless.

F., 23. I dreamed I was in such a state people thought me dead and were preparing to bury me. I was in awful agony until I woke up.

F., 20. I have dreamed that I died, and yet saw myself laid in my own coffin.

F., 13. I dreamed that the world was about to end when I heard something snap in my head, and knew I was dead. Then I saw the doctor standing over me, telling the family I died of heart failure. I was indignant at his mistake, sat up to tell him, and—awoke.

In each dream of the death of some one really alive, the one thought to be deceased was a member of the family of the dreamer. Aside from one's dreaming more often of his intimate friends than of others, as Miss Calkins has pointed out,<sup>1</sup> it is probable that the reason all these dreams relate to members of the family of the observer is that they assumed a significance to him paramount to that produced by other dreams, and so remained in the memory long after a dream of the death of some one else had faded. These dreams are more remarkable for their effect than for anything else, most of them being accompanied by considerable emotion during the dream itself, and almost all producing a depression after waking, which sometimes lasted for years if the dream was repeated. While these dreams take their place among those producing morbid fears, they do so only to a small extent compared with, *e. g.*, dreams of the end of the world, where the Ego is altogether concerned. The fear produced by these is not so much of death

<sup>1</sup> *Op. cit.*, pp. 333-334.

itself, as it is of losing some one one loves, and the appreciation by the dreamer of what such an event would mean to him appears to be of great enough benefit to offset any abnormal fear that might be engendered in the average normal person.

F., 20. I have often dreamed my father was dead, and it makes me sad whenever I think of it. I'm afraid he may not live long, and pray over it every day. It has made me very tender toward him.

F., 19. I often dream my little brother is dead. It has made me worry some, but I have been more gentle with him than otherwise.

F., 20. I dreamed father was dead, and seemed to be the only one who cared. I woke with my face wet with tears and very nervous. I am depressed when I think of it.

F., 17. Eight years ago I dreamed father was brought home dead, and we all got ready for the funeral without any sorrow whatever. It made me realize how much father was to me, and try to please him all I could.

Last are the dreams about people then dead, or thought to be dead, who either display unmistakable evidences of life, or who are dreamed of as coming back to their friends alive indeed. Some of these dreams have little effect on the dreamer, as

F., 15. I dreamed two weeks ago that a girl friend, dead three years, called on me, and we went for an outing together. After I awoke it seemed very strange.

Others have had as great an effect as any dreams that this questionnaire brought out. For example,

F., 23. Shortly after papa died, Mama dreamed that he was alive again, but insane, and that she could not do anything with, or for him. Then an angel appeared and said "There are things much worse than death." Since then she has been much more reconciled to his death.

More strikingly than anything else, however, is brought out the struggle made by those who have lost loved ones to realize that they were really dead, and their dreams undoubtedly have been largely responsible for this. Often, when we hear of the death of some one we have known intimately, we say "Why, it can't be true, I can't realize that he is dead." And when this lack of appreciation of fact is enforced by vivid dreams of the dead as living, it is strengthened all the more. For example:

F., 21. Several members of our family have had similar dreams about my father and brother, who recently died, dreaming that they have been in some foreign country and returned, when we believed them to be dead. It has all seemed very real.

Here is reflected the belief of primitive man that the dead were only gone away somewhere, and might return, caused, as Tylor<sup>1</sup> and Herbert Spencer<sup>2</sup> have pointed out, by the fact

---

<sup>1</sup> Primitive Culture, Vol. II, Chap. II.

<sup>2</sup> Principles of Sociology, Vol. I, pp. 167 *et seq.*

that although "he witnesses insensibilities various in their lengths and degrees, after the immense majority of these there come reanimations,—daily after sleep, frequently after swoon, occasionally after coma, now and then after blows and wounds. What about this other form of insensibility (death)?—will not reanimation follow this also?"

Benedickt<sup>1</sup> has shown that funerals were probably originated by primitive man for the purpose of "laying the ghost,"—to convince the onlookers that the deceased was really dead, the funeral furnishing a material thing they could hold on to, and afterwards use as a criterion for judgment. The more elaborate the funeral ceremonies, the more deeply it was impressed upon them that the dead man was assuredly dead, not merely gone on a journey to a far country, and liable to come back at any time, as was believed far down into the middle ages in some notable cases, such as the belief of the Teutons concerning Frederick Barbarossa. To-day, dreams of the dead coming back to life have a great effect upon adults; indeed this is true to so great an extent that we often wonder "what it would be like if it were possible." Children do not altogether disbelieve such dreams, as certain cases given below will indicate. How much greater must the effect of such dreams have been on primitive man, who had not learned to distinguish his dream consciousness from that of his waking hours! The Bible contains numerous examples of an unhesitating belief in the objective reality of persons speaking in dreams; notable instances<sup>2</sup> are found in the Iliad and Odyssey, nor is more recent literature wanting in such conceptions. Evidently this idea was firmly rooted in the mind of man, for we know it took many centuries to bring us to the views held on the subject to-day. That this rich dream life of primitive man, not differentiated from what he senses rightly when awake, is responsible for his inability to conceive of death as ending completely his associations with his friends, seems to the writer more than probable. Morgan, Drury, Ellis, Keating, Krapf, Reade, and others, tell us of primitive peoples who to-day believe that "what they see and hear in dreams come to them from the spirits," and the like. And to-day, these dreams of the dead as being alive bring to the young the old race belief that perhaps after all death is not real,—even the elaborate funeral of to-day has failed to entirely dispel the ghost.

F., 19. I dreamed a cousin was drowned. We all stood looking at the body when he opened his eyes and looked at us. We all knew he

---

<sup>1</sup> Das Seelen-Binnenleben des gesunden und kranken Menschen, 14 pp., 1894.

<sup>2</sup> *Vide* Vashide, N., and Pieron, H.: "Prophetic Dreams in Greek and Roman Antiquity," *Monist*, Vol. XI, pp. 161-194.

was dead, however. This dream has made it seem to me as if the dead might perhaps be really alive, after all.

F., 18. When 10 years old, after papa had been dead a year, I dreamed I was out riding with him, and said: "Why, papa, you aren't really dead after all, are you?" For a long time after that I often had to stop and think whether he was dead or not.

F., 19. Four years ago, after the death of my sister, I dreamed she was dying. After we thought she was dead, she jumped out of her coffin, and chased me into the cellar where she caught me—and I awoke. For some time I had an uneasy feeling and was depressed, it seemed that perhaps she was still alive.

M., 29. When a child, the night after the funeral of a neighbor, I dreamed I saw him in his coffin, but *alive*, looking at me, and moving his hands. I have always believed that he was buried alive.

#### JUDGMENT DURING SLEEP.

Some data is furnished by the returns as to whether or not the train of thought in dreaming is at times perfectly logical—as much so as during waking life. From the nature of this question, any cases throwing light on it must be in the affirmative, and several of those collected here seem to be beyond doubt. Numerous instances are given where one may talk with a sleeping person and get perfectly logical answers, some in which the person awake may start the conversation on almost any topic he chooses. Several cases are given of persons—usually children—sleeping together who have often been heard to talk with each other in their sleep; two sisters just entering adolescence discuss their lessons together, one pair of twin brothers evidently dream of playing the same game, and call out directions to each and to the other boys as the game seems to progress. The writer roomed for some months with a young man about his own age, with whom he has talked for perhaps half an hour at a time while his friend slept; he often was taken for his friend's sweetheart and told things intended only for her. We worked together every day, and in his sleep he would discuss our work logically. Many Normal School students tell of solving problems in their sleep, or of dreaming of finding references they had been unable to turn to when awake, owing to lapse of memory. One boy of seventeen dreamed out the plans for a new kind of revolver, which he sent along with his paper, with drawings to illustrate it.

F., 17. Eight years ago I was learning "Sheridan's Ride," to speak at school, and one night I sat up in my sleep and said "Now, Miss H., I know it," and recited it entirely through with gestures.

F., 37. When a child my little sister and I once learned a dialogue, and mother says that one night we went through it correctly in our sleep, and that while our voices got very "sleepy" toward the end, we completely finished it.

F., 19. Five years ago I dreamed out how to work an example I had puzzled over a good deal. It was so vivid that I woke up, got up and set it down.

F., 20. I dreamed how to work a problem I had been working on hard but unsuccessfully before going to bed; in the morning I found my dream was correct. Also, I dreamed where to find the answer to a question in literature.

F., 42. Several times during my University days I solved, during sleep, problems which had baffled me before, but was always exceedingly fatigued when I woke.

Certain writers on "Dreams" refuse to accept any cases such as those just quoted as being true;<sup>1</sup> but all of these returns that might be suspected of being written for effect were thrown out, and some of these dreams have been corroborated. Hammond,<sup>2</sup> Macario,<sup>3</sup> Melinand,<sup>4</sup> and others suggest that probably such cases should be accounted for by the probability of the dreamer's having been awake when he thought out whatever took a process involving some degree of logic, but not remembering that he was awake, and so laying it to dreaming. Hammond says that cases where people get out of bed in their sleep and set down things they have dreamed, such as the solution of a problem, where they go through motor actions seeming to require the exercise of judgment, or any similar cases, are to be explained by saying that "they were awake when they went through the action, but did not remember it through the night," in other words, that one may decide he is dreaming when he is not. This study does not bear out such a theory, however, and has brought together quite a number of cases like those cited by Sully,<sup>5</sup> Beaunis,<sup>6</sup> and Calkins<sup>7</sup> of children who have gone through quite complex processes in their sleep, *e. g.*, going down stairs, setting the table and preparing breakfast; moving things from one room to another; carrying on an extended and reasonable conversation, etc.; and that they were clearly asleep is shown by the fact that they were insensible to stimuli until awakened by some one, when they had no remembrance whatever of the few minutes immediately preceding. Greenwood believes such things as solving problems in one's sleep are instantaneous,<sup>8</sup> and so too when awake; but if so there is no reason for the great fatigue felt upon awakening, which is mentioned in several instances.

These returns clearly prove, too, that one may know during a dream, that he is dreaming, as Beaunis has asserted. This has been thought to be impossible, on the ground that during

<sup>1</sup> *Vide* Spitta, *op. cit.*, pp. 127 and 139.

<sup>2</sup> *Op. cit.*, p. 190.

<sup>3</sup> Du Sommeil, p. 286.

<sup>4</sup> "Dream and Reality," *Pop. Sci. Mo.*, Vol. LIV, pp. 96-103.

<sup>5</sup> *Illusions*, pp. 180-181.

<sup>6</sup> *Op. cit.*

<sup>7</sup> *Op. cit.*

<sup>8</sup> *Op. cit.*, pp. 163-164.

sleep judgment is in abeyance.<sup>1</sup> Hammond says that, in his opinion, "during sleep the power of bringing the judgment into action is suspended. We do not actually lose the power of arriving at a decision, but we do not exert the faculty of judgment in accordance with the principles of truth and of correct reasoning. . . . In all cases where a dreamer thinks he knows he is dreaming, it is very probable that the individual is more awake than asleep, for certainly the power to judge correctly is not exercised in dreams, involving the most incongruous impossibilities. As Dendy<sup>2</sup> says, 'If we know we are dreaming, the faculty of judgment cannot be inert, and the dream would be known to be a fallacy.'" Which is just what occurs, the dream *is* recognized as fallacious. This *a priori* reasoning that judgment is always absent in dreams can hardly be held in view of many returns to this questionnaire. Granted that judgment usually is absent, it is not always so. Some of the most beautiful poems of the English language have been composed in sleep. Agassiz tells of some scientific problems which he worked out in his dreams, as also does Burdach.

As to one's necessarily being more awake than asleep when he realizes he is dreaming, nothing to maintain such a view is brought out by these returns. Why is it not analogous to one's ability to awaken at a certain hour? Most of us do not have to sleep lightly to awaken at the hour suggested to ourselves. The writer knows from experience that one can teach one's self to recognize a certain dreaded dream as a dream, and to wake up as soon as it begins.

M., 45. Almost all of my dreams are uncomfortable, and I am always aware that I am dreaming, and not really going through the dream-experiences, but am too lazy to quite wake myself.

M., 20. I often have the nightmare, and when I do I always know I am dreaming.

M., 24. When a small boy I used to have a repeated nightmare that frightened me very much. Gradually I learned to stop them by teaching myself to recognize, just as they began, that they were only dreams, when they would disappear.

F., 18. Often when I am dreaming I know I am dreaming.

Antipodal to these dreams are dreams within other dreams, *i. e.*, dreaming that one dreamed a certain thing. From these sometimes occurring in a second period of sleep, after once awakening, it is probable that these are dreams of different depths of sleep. The lighter associations of a dream during deep heavy sleep becoming connected with a more vivid dream in later and lighter sleep, would probably cause such phenomena.

F., 19. I often dream a dream within a dream, *i. e.*, dream of some-

<sup>1</sup> *Vide* Melinand, *op. cit.*, p. 101.

<sup>2</sup> *Philosophy of Mystery*, p. 208.

thing unpleasant, wake up—as I suppose but not really—and find it is true, then really wake up and find it is all a dream.

F., 17. In my second sleep I often dream that I dreamed things when asleep before.

M., 19. After being given this questionnaire I dreamed a dream which I thought would make an excellent example to use. When I awoke I found I could remember only that I *dreamed* that I dreamed this dream.

F., 23. After writing part of the answers to this paper last night I went to sleep and dreamed that I dreamed a dream to write up the next day. Now I realize that I only dreamed that I dreamed this dream.

These last two examples are very different from the others, being caused by Suggestion, and are only given to make clear what is meant by a dream within a dream, as differentiated from dreaming that one dreamed.

#### EMOTION IN DREAMS.

No other one element has forced its way into the writer's attention, again and again, so persistently as has Emotion. No matter what rubric has been considered, emotion has been found there, playing no unimportant rôle. The few dreams of earliest years that are still vivid in later life are dreams of emotion,—usually fear for the safety of the mother, sometimes a fear for one's own safety. And the dreams of the oldest observers still show emotion, though generally in a masked form, compared with the dreams of childhood. The baby in its cradle smiles in its sleep, and pleasure may well be present. The aged bookkeeper has trouble all day long with his figures, and all night worries, perhaps over his sums, perhaps over something very different, but after all his worry is a reflection of the emotion of the day.

The answers to the question "Do dreams tend to repeat the under-currents of emotional life rather than daily experience?" were about evenly divided, any slight preponderance being on the side of the emotions. But the writer cannot help but believe that the emotions play a much greater part than they are thought to by the average observer;<sup>1</sup> a thoughtful study of the content of the papers bears out this conviction. Dreams showing stress of emotion are not at all confined to either sex, nor to any age, although there seem to be ages when they are especially liable to occur, such as early childhood, puberty, and from 18 to 21, speaking broadly. But there is not a year from four to twenty-eight which is not represented several times by dreams with great emotion, besides scattering years above in what few papers there are from those of more advanced ages.

The question "Why this particular emotion?" has come back

---

<sup>1</sup>Vide Andrews: *Am. Jour. of Psy.*, Vol. XII, p. 133.

time and again with the consideration of dreams having emotional elements. Hammond advances the theory<sup>1</sup> that during sleep the emotions are governed only by the imagination. A large number of dreams are here brought together accompanied by emotions very different from what such experiences in real life would have brought about, or else by none at all.

F., 15. I dreamed I was about to be hung, but only felt anxious lest I should keep the invited guests waiting.

F., 22. I dreamed of murdering a man without provocation, but it was unaccompanied by emotion of any kind.

F., 17. I dreamed my father was brought home dead, and we went to the funeral without any sorrow, whatever.

F., 18. About four years ago I dreamed my baby brother was dead, but we all considered it a huge joke.

M., 26. I dreamed my sweetheart had been false to me, but I was without sorrow, anger, or other feeling about it, until other people began to condemn her, when I became terribly angry with them.

M., 40. I awoke laughing heartily over a couple of puns I had heard in my dream, when I discovered the puns were not even a play on words,—in fact were nothing whatever.

That dreams tend to repeat the under-currents of waking emotional life is clearly recognized by half those sending in returns; that the emotional element plays a great part is shown in the papers of many others. But why events which in real life would inevitably produce some certain emotion, in a dream produce either some other or none at all, is farther to seek. May not this be explained by the hypothesis that the organic sensations at the time, largely determine the tone of the dream? If the sleep be light enough, or if either the presentative or representative elements of the dream be vivid enough to force such an impression of themselves upon the sympathetic system as it would receive in waking life, the emotion would be the same as the real experience would cause. If the sleep be too sound, or the dream not vivid enough to impress the sympathetic system, complete lack of emotion would result from the absence of organic sensation. A "wrong emotion," if so it may be termed, would result from the forcing its way into dream consciousness of an organic sensation at a time when there are not present the elements which it naturally accompanies. If the organic sensations be paramount, they might well cause the entire dream as well as the emotion, and result in nightmare, or other such dream. Certain dreams suggested this view, such as the few following:

F., 17. I used to dream night after night of my bed sliding down stairs, which it did again and again. I always woke just before reaching the bottom, with the lower parts of my body all tired out.

M., 30. I dreamed I saw a man whose very face made me desire to

---

<sup>1</sup> *Op. cit.*, p. 210.

beat him, which I tried to do, and hit the bedstead an awful blow. I awoke with a dull pain in my bowels.

M., 13. I often have the nightmare, but only when my body aches.

F., 20. I have often dreamed of falling, and always my heart is beating too fast.

F., 17. I awoke one night lately crying in a dream, I hardly know why, but my body was in a very uncomfortable position.

Havelock Ellis agrees in the main with this view,<sup>1</sup> saying that he believes our dreams present evidence in support of the Lange-James theory of emotion. Radestock<sup>2</sup> imputes the change in the emotions during sleep to a change in the circulation of the blood, which exalts the irritability of the central nervous system, but says our emotions during sleep never have the intensity of those we feel when awake. Delboeuf,<sup>3</sup> however, tells of a friend of his who had a dream so horrible that her black hair suddenly turned entirely white, and adds "from emotions so strong as this to those which would cause death is not a far step."

#### DREAMS CONFUSED WITH REAL LIFE.

If any one fact is especially emphasized by the returns to this questionnaire, it is the universality with which children, and sometimes adults, confuse their dreams with real life. There are but very few papers that do not tell of such occurrences either in the life of the observer or within his personal observation. This is very common with children, nor is it to be wondered at, for the child lives almost entirely in the present and has comparatively little in the way of memory from which his dreams may be drawn. His dreams are vivid pictures of experiences, probably little more. He is very credulous and believes all he sees and hears because he has not learned to discriminate between the real and what merely seems real. Consequently, when in his dream he has a new toy, or does something he has never really done, there is no reason why he should not believe it in waking hours, instead of attributing it to a dream, as we learn to do when older if our seeming experience is decided to be impossible. Throughout adolescence and adult life it is a common experience to say to one's self: "Well, I must have dreamed that, it could n't really have happened,"—not that we can remember the dream itself, but we have learned to attribute a certain kind of mistaken beliefs to dreams.

Instances of this are not wanting in adult life; the returns give many instances of one's not knowing whether some friend told him a certain thing, or whether he dreamed it. Many

---

<sup>1</sup>Pop. Sci. Mo., Vol. LIV, pp. 731-732.

<sup>2</sup>Schlaf und Traum, pp. 145-170.

<sup>3</sup>Op. cit., p. 22.

times one will tell as true something he has dreamed but not recognized as a dream. Dr. A., in Clark University, hunted this winter through the library for two days for certain references which he finally decided he dreamed of. Dr. B. told a number of the men of the death of the little boy of Dr. C., a former student, later he began to recognize it as the product of a dream, after a letter from Dr. C. had assured him the child was quite healthy.

F., 19. In a dream lately I met a friend of mine who is away at school, and afterwards thought I had really met him.

F., 20. A friend recently did n't know whether I had told her of a certain person's death, or whether she had dreamed it. The person was not dead.

F., 20. When a child I dreamed a lady who had recently died was standing by my bed, for a long time I could not be convinced that she had not really been there.

F., 26. When about eight years old I dreamed of seeing a man in a basement making lady-fingers in a peculiar way. It is still so vivid I can see the man's face and the surroundings. My parents say I have never been to any such place, but I feel tempted to believe my mind was out of my body and at that place.

F., 21. When a child I one day told my girl friends that I was going away on quite a journey, and when mamma scolded me for telling an untruth I said : "But mama, I am, papa said he would take me." It was a long time before I could be convinced I had dreamed this.

F., 22. I know a little girl who gave her teacher and grandparents lots of trouble by telling stories. Last summer she told me she rode a certain pony (a mere colt) to town every day and bought candy. Her grandmother severely punished her for the fib, but when her grandfather came home he said he had heard her say in her sleep "Get up, Coaly," "I'm going to have some candy," "Now we're off," etc., and he believed she had dreamed it.

There is so little doubt possible as to the believed truth of these dreams as being real events, and there are scores more of them, that a moral is obvious. While no one would uphold the encouragement of falsehoods in childhood, there can be no doubt of the value to a child of a vivid and active imagination. If this leads his dreaming along strange paths, disillusionment alone is apt to be a severe punishment. Nothing can be more detrimental to a child than to outrage his sense of justice; once done it is hard to undo.

There are but few of these dreams which are confused with real life that do not show some influence, more or less lasting, upon the life of the child. True, the average child usually outlives the effects of his dreams in a few days, but he also quickly ignores the occurrences of his real life, so greatly does he live in the present. However, this questionnaire has brought in many cases of the effects of dreams persisting longer, sometimes on through the years of childhood and adolescence and well into adult life. The earliest of the dreams are all of fears, and all connected with the mother, either of death or of

injury to her. How real these dreams were may be seen from the fact that after from ten to twenty years they are still given as the most vivid dreams, in some cases the most remarkable. In this study has been found no evidence—unless in the case of some so-called premonitory dreams—that we ever dream of things which have not in some way come into our experience; and for this reason it seems that had due care been taken in what were the subjects of conversation in the presence of these little children who, between their fourth and seventh years, dreamed of their mothers being murdered by negroes, or of being snatched away from their mothers by strangers, these early fears might have been avoided. Such dreams would hardly have occurred had they not been suggested to the children.

F., 26. When four or five years old I had such a horrible dream about negroes that it was several years before the fear aroused by the dream would not return whenever I woke up in the night.

F., 17. When five years old I dreamed a negro got into our house, killed brother and tried to kill mother. For a year I would not go into that room alone.

F., 15. When about five years old I dreamed a stranger tore me away from my mother, and for days I would not leave her for an instant.

F., 23. When about ten years old, after being punished for something, I cried myself to sleep, and dreamed of death of terrible kinds. My sister says in the night I sat bolt upright and repeated the Lord's Prayer, though I knew nothing about it. My dream made me a better girl, and kept me out of lots of bad things for some years.

F., 15. Five years ago I had been naughty one day and would not say my prayers at night. I dreamed the devil came and took me to hell. I have been a good girl and said my prayers since.

F., 18. Four years ago I dreamed three times of being killed by a train. It made a great impression upon me, and prevented me from committing any serious offense for at least a month.

About the age of ten the moral element begins to play a part in dreams, as shown in the last examples quoted. A guilty conscience over some childish fault associated itself with a suggestive dream, such as one of death, if, indeed, it does not directly cause the dream. After the quieting of the storm and stress of adolescence, the subjective character of dreams seems to change, and dreams of death that have a lasting effect, comparatively speaking, are not personal—such seem to be depressing for a short time, but sometimes merely excite a peculiar curiosity about the dream—but are dreams of the death of friends or relatives. The effect is almost always mentioned, viz., an increased tenderness toward, and thoughtfulness for the comfort of, the subject of the dream.

F., 17. I dreamed once my brother died, it made me see how very much he was to me, and so treat him better than before.

F., 20. Dreams have made me better to people whom I have dreamed were dead or undergoing great hardships.

F., 17. Two weeks ago I dreamed that while undressing my little nephew I put him in a kettle on the stove in which there was very little fire. On coming back from the next room the fire had come up suddenly and the baby was burned to a crisp. The dream haunted me all the next day and I still fear I shall injure him in some such way.

Closely connected with these are dreams of committing some crime or offense toward some one, with the result of being especially careful not to do such a thing. Such dreams are very common.

F., 19. My dreams are almost always unpleasant, *e.g.*, I often see some one murdered. I think I would often do unkind things if it were not for my terrible dreams.

F., 17. I have dreamed of committing some small crime, and of how I regretted it, and when I awoke resolved never to do such a thing. My dreams, especially those of my childhood, have made me fear things I should not otherwise have feared.

#### INFLUENCE OF DREAMS.

Turning now to the influence of dreams in general, we find that many differences of opinion are shown. A large share say they are not affected by their dreams, but parts of many of these same papers show that they take the question in too intensive a way, since they show evidences of being influenced to some extent. For instance, when one often has dreams which he cannot tell from real life, it is impossible not to be affected by them. The mere statement "I often tell my friends things I think true, when I have really only dreamed them," is itself an answer to this question. Consequently, it seems that the extent to which one's life is influenced by his dreams is usually underestimated, and a careful questioning of several friends who believed they were not at all influenced by their dreams confirms the writer in this belief. Moreover, the general emotional tone of hundreds of observers depends largely, for each forenoon at least, upon the tenor of the dreams of the night before. It cannot be denied that this materially affects the life.

To what extent one is influenced by his dreams is a harder question to determine, but so would be the question as to what extent one's life is influenced by what he sees occurring around him in real life. Doubtless, to use Wundt's terms, he perceives many things which he never apperceives. Were one asked by how many things which he has apperceived is his life influenced, he would answer "By only those to which my judgment attaches importance." So with Dreams. Very few are remembered, and one is influenced to no great extent by these, save by what he takes to himself as of special significance to him.

F., 27. After a sad dream I always feel the next day as if something sad or unusual were going to happen.

F., 25. I often dream I am on the car track and can't get off. I always expect something unpleasant to happen the next day.

F., 16. When three years old I was adopted into the family with whom I am now. A year ago I got a letter from my sister which excited me very much, and that night I dreamed I saw my own mother. I have never told any one of the dream before, but I believe it will come true.

However underestimated the effect of our dreaming may be, it is undoubtedly true that dreams have had a great effect upon the history of the world, and still have on the more primitive peoples. Dreams have lost much of their significance to us now-a-days because we have learned that they are caused by some special stimulus or memory-association, that they are not prophetic—and so we have ceased to regard them with superstition, because we work harder, sleep more soundly and consequently dream less, because we pay more attention to things necessary to our survival, while the savage can well afford to pay more attention to his dreams, and, by the very act of paying attention, he gets to remember more and more of his dreams, and so magnifies them more and more.

While we refuse to attach importance to many of our dreams because we recognize them as illogical and absurd, there is good reason for pondering over many dreams which our judgment refuses to sanction; and, indeed, cases are not lacking where one has been influenced by a dream against his judgment, and rightly, because one often subconsciously injects an element of truth into his dreams which he does not recognize as a subjective thing. For example:

F., 40. Several times I have dreamed that persons enjoying my trust and confidence were entirely unworthy of it; my judgment refused to admit the possibility of such a thing, but later, in each case, it proved to be true. I believe that I subconsciously perceived certain friends to be unworthy, without realizing it, and that this perception was made more vivid and crystallized in my dreams, as is often the case with the unimportant things of one's life.

This experience of a careful psychologist is typical of a number of others. Her life has been influenced to a considerable extent by the crystallizing and vivifying in her dream life of her subconscious perceptions, though probably considerably less than have the lives of persons less skilled in scientific introspection, to whom such dream experiences seem supernatural, since they cannot impute the knowledge acquired in the dream to anything less than a mysterious revelation from somewhere. Two more examples of the influence of dreams will be quoted, in each of which the effect must be considerable, and in the first continual.

F., 18. My pleasant dreams exert an influence over my day dreams, and my day dreams form an incentive to work hard.

F., 22. I have had one dream which has influenced my life very much, so much so that I cannot make it public.

#### HYPNAGOGIC STATES.

From these dreams, one passes naturally into the subject of hypnagogic states,<sup>1</sup> where the influence is often great, since they are recognized as happening in the waking state. The first example given is merely a carrying on of the train of thought of the dream after waking. In the next, which occurs while going to sleep, a bad dream is suggested which always follows unless prevented by a more vivid counter-suggestion. Following are examples of hypnagogic states which persist through some time, in one case so vivid that the pain suggested seemed actually to be felt.

F., 20. While dreaming that I was about to start alone on a trip to Europe I awoke, and for at least five minutes could not recognize my sister nor any of the things in the room.

F., 20. Often just before going to sleep I see a large body of green water in which I feel as if I am going to be drowned; and unless I thoroughly awaken myself and shake it off it results in an ugly dream.

F., 19. I have a bad habit of screaming in my sleep, always because I see a form standing by my bedside, and it seems so real that I see it after I awaken and continue screaming.

F., 23. Last year I dreamed of being where the people had either four arms each or none at all, and were otherwise misshapen, the sun and moon were quite near me, and the whole country was a very strange creation. After awakening, the illusion persisted to a great extent all day, and these strange sights were before my eyes.

F., 19. Last summer I dreamed I was stabbed with a dagger, I could feel the point come out of my back and the blood trickle down. I woke in great perspiration and the dream haunted me for weeks. Every time I thought of it I could feel the pain, just as I did for a few minutes when I first woke up.

#### CONCLUSION.

Almost all those who have written on Dreams hitherto, have formulated some theory whereby dreaming was made to be the continued functioning of some one or two activities of the mind while the others were in abeyance, or the converse, the continued action of the mind while certain activities were asleep. Fechner believed that, at the moment when one falls asleep, his consciousness is *nil*, and that, during sleep, it takes on a negative value, producing dreams. Gould advocates the theory<sup>2</sup>

<sup>1</sup> Caused, Maury says (*Annales Médico-psychologiques*, 1848, t. xi.), by congestion of blood in the brain; Hammond believes it due to increase of the amount of blood circulation through the brain (*op. cit.*, p. 230); M. de Manacéine (*op. cit.*, pp. 195-220, 238-243.) says "it is always a sure sign of a pathological change taking place in the vascular system." Havelock Ellis (*Mind*, April, 1897) suggests that there is a connection between the hypnagogic state and paramnesia. *Vide* Greenwood, *op. cit.*, pp. 14-20.

<sup>2</sup> *Dreams-Sleep-Consciousness*, pp. 24. Open Court, 1899.

that there is a specific organ of consciousness, which operates while all the rest of the brain sleeps, and says he believes that all the sensory nerves function with this organ as well as with their own cortical centres, and thus explains dreams thought to occur immediately preceding the happening of the event which otherwise would seem to assume a causal relation to the dream. On the other hand, M. de Manacéine defines sleep as "the resting time of consciousness," but adds "we must remember that sleep is not an absolute arrest of cerebral activity." Spitta says that during dreams there is the absence of self-consciousness only,—the dreamer never realizes that he is asleep and dreaming. Radestock concurs in this belief, saying that "all representation is necessarily consciousness." Beaunis, however, believes that self-consciousness is "preserved in the dream," and that "one may, while dreaming, be conscious that he is dreaming."

Some authors, such as Kulpe,<sup>1</sup> say that during sleep our intellect and will are asleep. Hammond says "the intellect and will are incapable of acting normally during sleep," and "my opinion is that during sleep the power of bringing the judgment into action is suspended." Cox asserts<sup>2</sup> that "during sleep one's will (which is the name we give to the expression of the conscious self) is paralyzed." Numerous writers resolutely deny the existence of representations of taste and smell in dreaming, but Maury and Ribot<sup>3</sup> give examples which "are proof against all criticism." Robinson<sup>4</sup> believes "the will is in abeyance during sleep," but "the reason is ever active and purely involuntary."

M. de Manacéine points out that the attention and will must be able to function during sleep, from the fact that one may wake from a sound sleep at whatever hour he chooses, and that a tired mother will sleep soundly through any other noise, but will awake at the slightest movement of her babe. Sully says,<sup>5</sup> however, that the force of this answer has been explained away by saying that there is necessarily present a slight amount of mental disquietude, which is quite enough to prevent sound sleep. Beaunis believes that all the higher psychic manifestations (reason, attention, comparison, judgment, etc.), may enter into dreams, and that volition may be preserved, but in a weakened form. Havelock Ellis says "we may almost be said to reason much more during sleep than when we are awake."

<sup>1</sup> *Outlines of Psychology*, p. 451.

<sup>2</sup> *Sleep and Dream*, pp. 91.

<sup>3</sup> *Psychology of Emotions*, p. 142.

<sup>4</sup> "What Dreams are Made of," *No. Am. Rev.*, Vol. CLVII, pp. 687-697.

<sup>5</sup> *Illusions*, pp. 133-134.

Miss Calkins thinks that during dreams there is "comparative feebleness of the attention and the will, and relative lack of perception."

The functioning of practically every activity of the mind is shown by at least a few of the dreams gathered for this study, leaving no doubt in the mind of the writer, but that the reason, judgment, will, emotions, sense of duty, consciousness of self, etc., may operate normally. For instance, Dr. W., a minister who kept a dream diary, tells of a series of dreams covering some eighteen years which shows the presence in his dream life of several of these, especially a clear sense of duty.

M., 35. When a boy I promised my mother I would not smoke tobacco before I was 21—as a matter of fact I have never smoked once in my life. But while a student at Harvard I was a great deal with fellows who smoked, and began to dream of smoking. It seemed to nauseate me, I was exceedingly sick, my tongue burned like fire, but I slept soundly through it all. This went on in dream after dream, at various intervals of days and weeks, until I learned to love my pipe and cigar. All this time, in every dream, my conscience troubled me because I was breaking my promise to my mother; but I comforted it by reasoning that she ought not to have made me promise such a thing before I was old enough to know whether I ought to or not. During my Harvard life came my twenty-first birthday, and after that, though I often dreamed of smoking, my conscience never troubled me—not even once. It seemed to know that I could do as I pleased without breaking my promise. I still dream of smoking, and though I never really did smoke, I believe I know just what it is like.

A few important phases of dream life have not been touched upon by this study because the material contained no evidence concerning them, such, for example, as the relation of dreams to insanity, the relation of dreams to hypnotism, and as to whether or not a dream is instantaneous. Hammond, in his "Treatise on Insanity," devotes a large chapter to a consideration of dreams, Hall<sup>1</sup> gives the views of several authors on this subject, and other works are easy of access. Radestock devotes the ninth chapter of his work on "Dreams" to a consideration of this point, showing so many resemblances and analogies that Delboeuf complains that he "can no longer tell the difference between a sleeping man who dreams and an insane person."

Dr. Albert Moll's work on "Hypnotism" contains much in the way of a comparison between the dream life and the hypnotic state. He says that hypnotism is very like dreaming in that everything recurs to the subject, after being given a hint of what happened during his trance, just as a whole dream flashes upon one when he sees some object connected with it. "Some persons remember all the hypnotic proceedings during

---

<sup>1</sup> *Op. cit.*, Vol. I, p. 262 *et seq.*

their nightly sleep; it is not rare for the hypnotic dream to be repeated during natural sleep. Dreams, also, which have occurred in natural sleep are sometimes reproduced in hypnosis, although they have been forgotten on waking. Dreams can be influenced by hypnotic suggestion, and in the same way dreamless sleep can be induced, or at least, the subjects do not remember if they have dreamt. . . To my mind the dividing line between sleep and hypnosis is merely a quantitative difference in movements. . . We find analogies with post-hypnotic suggestion everywhere." Sully says<sup>1</sup> "sleep and hypnotism are analogous in that they are accompanied with the lower forms of consciousness, including sensation and perception, and that they involve dream-like hallucinations respecting the external circumstances of the moment. But the condition of hypnotism is marked off from that of natural sleep by the fact that accompanying hallucinations are wholly due to external suggestion (including bodily posture). And second, the hypnotized subject tends to act out his hallucinations."

As to dreaming being an instantaneous process, as was formerly believed, a considerable counter current has set in. Miss Calkins thinks that "only the memory time, not the actual conscious process of the dream, is quickened. In the reproduction after waking, memory supplies the missing links." M. Egger<sup>2</sup> and R. S. Woodward<sup>3</sup> have carried on series of experiments demonstrating that association in dreams need not attain an exceptional activity. Woodward says:

I myself, when wide awake, reviewed 39 images in 56 seconds, which, if they had been in a dream, would have been described as 'having a dream in which, besides minor incidents, I took a four-hours' row, a three-hours' ride, a five-hours' journey by rail, a voyage abroad and a tramp among the Alps, a swim half way across the ocean, a flying trip to heaven and a diving trip in the other direction, ending on the shores of China!' And all this in 56 seconds!

#### SUMMARY.

The preceding study has seemed to justify the following conclusions:

1. Dreams may be prevented by Suggestion, and probably disappear just in proportion as the Suggestion is complete.
2. Neither the season, day of the week, nor month, has any noticeable effect on dreams, except for local setting, such as winter scenery being more common during the winter months.

<sup>1</sup> Illusions, pp. 185-188.

<sup>2</sup> Revue Philosophique, July, 1895, pp. 40-46.

<sup>3</sup> Psy. Rev., Vol. IV, pp. 524-526.

3. There seems to be an age of dreams about the time of puberty and dawning adolescence.

4. Motor activity during sleep is distinctively a childish characteristic, though it often persists into adolescence and sometimes well into adult life.

5. Dreams differ markedly with respect to age and locality, and probably with respect to nationality as well.

6. Children dream of the events causing their great emotions very soon after their occurrence, after earlier adolescence such dreams do not occur for some time. During later adolescence and adult life, the more importance an event assumes to the individual, as a general rule, the greater the length of time between its occurrence and its appearance in the dreams.

7. A number of returns suggest strongly that dreams of falling and flying differ only in apperception.

8. Many rational explanations of dreams usually classed as premonitory may be offered; leaving but an exceedingly small residue unexplained.

9. While the judgment usually does not work logically, during sleep, it may do so.

10. One may, while sound asleep, know that he is dreaming.

11. The emotions during dreaming are largely determined by the organic sensations at the time.

12. Since morbid fears are so easily engendered in small children by their dreams, care should be taken to prevent the suggestion of dreams which might have such an effect.

13. The confusion of dreams with real life is almost universal with children, and quite common among adolescents and adults.

14. The influence of dreams upon real life is vastly greater than is usually thought, as has been seen in many ways.

15. There may be subconsciously injected into one's dreams an element of truth which he does not recognize as subjective, hence they may take on a supernatural cast.

16. There is no mode of functioning of the mind in the waking state that may not take place during sleep.

These conclusions, to be positive, should be based upon a large number of returns from adults in middle life, and in old age. It has been impossible to collect any considerable quantity of such returns to be used in the present study, but the writer hopes to work them out, separately, later.